



Name:
Date:
Grade:

Quiz, Class One

1) The Tibetan word *lojong* (*blo-sbyong*) has been translated into English as "mental training." State a reference by an eminent Lama to the famous *lojong* in eight verses which gives insight into another way of translating this word. (Tibetan track in Tibetan.)

2) What text will serve as the source of most of the *lojong* works which we will be studying? (Tibetan track in Tibetan.)

3) What is a good way of avoiding the negative thought of low self-esteem and still practice the instructions of the second of the eight verses?

4) Why does the third verse stress stopping mental afflictions at the very moment they begin?



Name:
Date:
Grade:

Quiz, Class Two

1) If we continue to take the loss in any situation upon ourselves, and continue to give the advantage in any situation to others, what's to stop others from taking advantage of us?

2) The root text says, "May none of these be made impure by the eight ideas of things." The phrase "eight ideas of things" can refer to two different sets of things; list these two sets separately below. (Tibetan track in Tibetan.)

First way to read the phrase, as referring to _____:

a)

b)

c)

d)

e)

f)

g)

h)

Second way to read the phrase, as referring to _____:

a)

b)

c)

d)

e)

f)

g)

h)



Name:

Date:

Grade:

Quiz, Class Three

1) When Gyalwa Yang Gunpa says that "your own mind is the Buddha," what does he actually mean?

2) Name the five poisons, and the effects of their opposites. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

3) What does it really mean when Gyalwa Yang Gunpa says, "The reality of things is beyond the mind; so reside in a state where you hold to nothing"?



Name:

Date:

Grade:

Quiz, Class Four

1) Who was the first person to openly teach the *lojong* known as the *Seven-Step Practice for Developing a Good Heart*? Remember to give his full name, and also his dates. (Tibetan track give his name and title of the text in Tibetan.)

2) Why was this practice not taught openly for so many centuries?

3) What are the seven points of this practice? (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

4) What does the text mean when it says, "Inbetween sessions, be a figment of the imagination"?

5) What are the "the three objects, three poisons, and three stores of virtue"? (Tibetan track in Tibetan.)



Name:
Date:
Grade:

Quiz, Class Five

1) The two lines that come next in the root text are: "In the great way these same five are the advices/For sending your mind; cherish the act." Name the spiritual practice that these lines refer to, and then explain each word of the two lines briefly. (Tibetan track name the practice in Tibetan and explain the lines in English.)

a)

b)

c)

d)

e)

2) What were the words that Geshe Chekawa blurted out as he lay near death?

3) What does the root text mean when it says, "Figure out both and free yourself"?

4) What does the root text mean when it says, "Don't expect any thanks"?



Name:
Date:
Grade:

Quiz, Class Six

1) Name the author of the explanation of this text that we will be reading for our study of "Freedom from the Four Attachments," and give his dates. Who was his nephew, and who was his nephew's nephew? (Tibetan track in Tibetan.)

2) Write the famous verse of "Freedom from the Four Attachments." (Tibetan track in Tibetan.)

3) The holy lama Drakpa Gyeltsen describes "attachment to this life" as attachment to one's practice of the ethical life, and to one's learning, contemplation, and meditation. Explain the real meaning of attachment to one's practice of the ethical life.



Name:
Date:
Grade:

Quiz, Class Seven

1) In discussing why one should not be attached to the three realms, the holy lama Drakpa Gyeltsen mentions the "pain of pain," and describes the sufferings of the three lower realms. Name these three realms, describe where they are, and explain how one takes birth in these realms. (Tibetan track name in Tibetan, then describe and explain in English.)

2) Describe a quotation from Lord Buddha himself to support this presentation of the lower realms, also giving the name of the sutra from which it comes. (Tibetan track describe in English and name the sutra in Tibetan.)

3) What reasoning can we use to decide whether the people and experiences from the earlier part of our life were somehow spiritually significant?



Name:
Date:
Grade:

Quiz, Class Eight

1) According to the text, each unpleasant thing or event that ever happens to us is a result of "what goes around comes around": the things we have done to others are returning back to us like a wheel of knives. In the blank next to each of the problems, write the letter of the real cause that the text says brought it about.

- | | |
|--|---|
| <p>___ Those who are supposed to help me hurt me instead.</p> <p>___ I find myself getting sick a lot.</p> <p>___ I have different kinds of mental suffering.</p> <p>___ People around me are bossy.</p> <p>___ People say unpleasant things to me.</p> <p>___ Unpleasant things often happen around me.</p> <p>___ I have trouble finding friends and other people to help me.</p> <p>___ People act in an intimidating way to me.</p> <p>___ I feel depressed a lot.</p> <p>___ Whatever I try to do never seems to work out.</p> <p>___ No matter what I do, my Lama never seems to be pleased.</p> <p>___ People seem to criticize everything I do.</p> <p>___ The people around me can't seem to get along with each other.</p> <p>___ I have had, or have, some very serious health problems.</p> <p>___ I tend to get serious headaches or pains in my body.</p> <p>___ I often feel anxiety or worry.</p> <p>___ I don't have enough money.</p> <p>___ I don't look very good physically.</p> <p>___ I have trouble keeping my spiritual practice regularly and alertly.</p> | <p>a) I engaged in divisive talk in the past.</p> <p>b) I was arrogant towards those less than me in the past.</p> <p>c) I upset other people in the past.</p> <p>d) In the past, I encouraged other people to do bad deeds.</p> <p>e) I failed to keep my mind on goodness in the past.</p> <p>f) I misused resources dedicated to the Dharma.</p> <p>g) I did harm to the bodies of other people in the past.</p> <p>h) I hindered the work of holy beings in the past.</p> <p>i) In the past, I wished bad things on others, and split people into sides.</p> <p>j) In the past, I displayed a lack of personal conscience and consideration of what others would think of my actions.</p> <p>k) In the past, I said bad things about spiritual people.</p> <p>l) In the past, I split up other people who were close to each other.</p> <p>m) I failed to think of my world and the people in it as special and holy in the past.</p> <p>n) In the past I was insincere and hypocritical in my Dharma practice.</p> <p>o) I didn't keep my spiritual promises and pledges in the past.</p> <p>p) In the past I did wrong deeds against Angels and the secret teachings.</p> <p>q) In the past I was an angry person, and didn't make holy images with the proper care.</p> <p>r) In the past I failed to give things to others, and to make offerings to the Triple Gem.</p> <p>s) In the past I behaved improperly towards the Dharma.</p> |
|--|---|



Name:

Date:

Grade:

Quiz, Class Nine

1) Halfway through the *lojong* or text on developing the good heart entitled *Wheel of Knives*, the author—master Dharma Rakshita—says that he has "finally realized just who my enemy is." Who is this great enemy? (Tibetan track in Tibetan.)

2) Upon discovering his true enemy, master Dharma Rakshita calls on a bloodthirsty monster to destroy this enemy. He "stands like a god on widespread legs," "stares in hatred with two eyes," and "opens his jaws and shows his fangs." Explain the symbolism of each of these parts of the monster. (Tibetan track in Tibetan.)

3) How do you think a real fierce tantric angel, say the one called Yamari or the "Lord of Death" himself, would differ in nature from this symbolic monster?

4) Towards the end of the *lojong*, master Dharma Rakshita says he would be willing to stay in the three lower realms if it would be of any help to even a single other person. Then he describes how weapons rained upon him by the hellguards would turn to flowers, as did the spears of Mara as she threw them at Lord Buddha as he sat under the Bodhi tree and reached enlightenment. Is this just a metaphor?

5) The text says that life is an "illusion," that it is "unreal, like a face in a mirror," that it is a "mirage." What reason does master Dharma Rakshita give for saying this?

6) Explain the following refrain from the end of the text:

**And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.**

7) Comment on the following lines:

**There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.**